

5 Penn^a. State Library
from T. F. D.
HISTORICAL DISCOURSE

DELIVERED ON THE OCCASION OF THE

ONE HUNDRED AND FIFTIETH ANNIVERSARY

OF THE

NEW LONDON

Presbyterian Church,

CHESTER COUNTY, PENNSYLVANIA,

JUNE 22, 1876,

BY THE PASTOR, THE REV. ROBERT P. DU BOIS.

OXFORD, PA.
THE "PRESS" JOB-PRINTING OFFICE.
1876.

PREFACE.

On Thursday, the 22d of June, 1876, the Centennial year of our nation, the Presbyterian congregation of New London, Pa., came together to celebrate its 150th Anniversary. A large assembly convened, made up of its people and of members of neighboring churches, who, from previous membership here or otherwise, were interested in its welfare and its history. Among these, the following ministers of the Gospel gratified us by their presence: the Rev. Professors I. N. Rendall, D. D., and E. R. Bower, of the Lincoln University; the Rev. Messrs. J. H. Johns, pastor of the Rock Church, Md; Wm. B. Noble, pastor of the Fagg's Manor Church; A. DeWitt, once pastor of the Rock Church; Joseph Smith, of Chester Presbytery; and Thomas Montgomery, minister in charge of the New London M. E. Circuit.

The 103d Psalm was read by Dr. Rendall; a prayer of thanksgiving for national blessings was offered by Prof. Bower, and a thanksgiving prayer for God's mercies to the congregation by Mr. Noble. Appropriate hymns were sung by the people, and the choir favored us with several select chants and anthems.

The Historical Discourse which follows occupied part of the forenoon and part of the afternoon sessions. It was prepared and read by the pastor, the Rev. Robert P. DuBois. At its close, impromptu addresses were made by the Rev. Messrs. Johns, DeWitt, Noble and Rendall, which presented several aspects, both grave and humorous, of our history.

The good old doxology, sung with a will by all present, and the benediction pronounced by the venerable Mr. DeWitt, closed the pleasant services of a day ever to be gratefully remembered amongst us.

DISCOURSE.

The General Assemblies of our church for 1873 and 1875 have requested that, for this Centennial year, there should be prepared a history of each of our congregations by its pastor or other suitable person. It is well known that such a history of this church of New London, Pa., was written in the year 1845 by the present pastor, and printed to the extent of 500 copies. But as this has now gone almost entirely out of print, and as considerable material for history has been formed since, it is thought best to attend now to this request of our Venerable Assemblies. In making this attempt, the facts of our earlier history must of course be mainly gathered from the previous one referred to, as that contained almost all that could be collected by the most diligent research; but they will be set forth with very considerable abridgment and in a different form, the method adopted being not chronological but by distinct topics. It is presumed that any one who wishes to study our history minutely will avail himself of both discourses, as copies of both will be placed in the library of the Presbyterian Historical Society.

In the early part of the last century, the western side of Chester county and the southern and eastern parts of Lancaster county, in Pennsylvania, were extensively settled by the well-known class of immigrants called the Scotch-Irish. These landed at Newcastle, thence spreading southerly through the Peninsula, westerly to the Susquehanna, and then turning northerly took up the fertile lands in Penn's Province along the Octorara, the Elk, the White Clay Creek and their branches. These were all Protestants of the Presbyterian type, largely imbued with a love for their distinctive religious principles, and early trained to the observance of Christian ordinances. As a matter of course, they brought their religion with them, and the log meeting-house went up simultaneously with their own log cabins.

In the spring of 1720, certain of these families dwelling on the Elk river and its tributaries sent up a petition to the Presbytery of Newcastle to be supplied with preaching. A minister was sent, and on his favorable report a month after, and at the request of the people,

a congregation was organized called Elk River, which included on its northeru side all this region of country. Out of this, about six years afterwards, grew this New London congregation, and on this wise. The families on this side grew restless and dissatisfied, chiefly on account of their distance from the Elk River meeting-house, which then stood at what is now called the Stone Grave-yard, but partly because of existing feuds, and in part because they were earnestly pressed for the payment of their stipends. The first movements toward separate worship were made on the 11th of May, 1726. In that year they commenced the erection of another meeting-house, and appeared twice by their commissioners before the Presbytery, and once by appeal before the Synod, to ask for a distinct organization and for part of the labors of Mr. Houston, the Elk River pastor. This request was refused for fear that if granted it would weaken and perhaps destroy the feeble church of Elk River just struggling into life. This led to a protracted and bitter controversy, in which the Presbytery, the Synod, and the pastor and people of Elk River were all arrayed on one side, and the few persistent families of New London on the other. This contention was not brought to a final close until the 16th of September, 1731, a period of five years and four months. During all that time it was bandied about among these different parties, the authorities sometimes yielding a point, then retracting, and then suggesting or making compromises, until at last they grew weary and gave the matter up, acknowledging that no damage, so far as they could see, had accrued to Mr. Houston's congregation. In the meantime, the house had been built, the congregation had been regularly organized by the Presbytery on the 26th of March, 1728, and a pastor had been called and the call put into his hands by the Presbytery and accepted by him. The minutes in full of both the Presbytery and the Synod, so far as they relate to this matter, were copied into the first discourse before referred to, filling up six pages of the same, where those who are curious about such things may find them recited. It is not thought necessary now to produce them again, but simply to give the above brief abstract.

Attention is here particularly called to the fact, that although this congregation was not formally constituted as such by the Presbytery until March 26th, 1728, yet that as early as 1726 the separation actually took place, a house of worship was built, and arrangements made for preaching. We therefore justly claim that year as the first year of our history as a church. In this, the Centennial year of our national existence, that was just one hundred and fifty years ago. We are therefore, as a congregation, precisely half a century older than we are as a nation.

PASTORS AND SUPPLIES.

The first pastor of this church was the REV. SAMUEL GELSTON. He

was born in 1692, in the north of Ireland, where he was educated and licensed to preach. When 23 years old he came to New England, whence he went to Southampton, L. I., where was a Puritan settlement. Being called to be the colleague of the Rev. Mr. Whiting, the minister, he accepted the call and was ordained by the Long Island Presbytery, April 17, 1717. He resided there about ten years. His brother Hugh also lived there, and was the head of a large family well known on that island and in New York to this day. He next went into the bounds of the Presbytery of Newcastle, who admitted him as a member, August 27th, 1728. At that time he received a call from the Newcastle church, and in the next month one from New London, which latter he accepted. Going on to preach within the bounds and in a meeting-house which had been prohibited by the Synod, he was sharply rebuked by the Presbytery for so doing, when he acknowledged his transgression and promised not to do the like again until either the Synod or the Presbytery open the door for him. In 1734 the Presbytery suspended him from the ministry for immoral conduct, at which time he probably left New London. The Synod continued his suspension, but the next year sent a committee to the Highlands of New York, where he then lived, to investigate his case still further. On their favorable report, the Presbyteries of Newcastle and Donegal conjointly restored him to his office in 1736. In the year following, by order of the Donegal Presbytery, he visited Opequhon, Va., where he probably organized a church. He died October 22, 1782, aged ninety years.

A vacancy followed of about two years, during which they no doubt received occasional supplies from the Presbytery.

The second pastor was the REV. FRANCIS ALISON. He was born in the year 1705, in the county Donegal, Ireland. He was educated in the University of Glasgow. On his arrival in America in 1735, he was employed by the father of John Dickinson, Governor of Delaware, as a tutor for his son and a few other pupils. Owing to a gap in the records of the Presbytery of Newcastle between the years 1731 and 1759, the date of his ordination is not exactly known; but it appears from the minutes of the Synod that it was between the 18th of June, 1736, when he is spoken of as a licentiate, and the 25th of May 1737, when he is recognized as the installed pastor of New London. He remained here about fifteen years. He was an earnest and an energetic man. He purchased a farm adjoining a tract of 700 acres which belonged to Robert Finney, one of his elders, who had been a leading spirit in drawing away this people from the Elk River congregation. On this farm (which now belongs to Robert Crowl), he opened a private Academy in 1741, which, three years after, was adopted by the Synod of Philadelphia as their Academy, and for a time supported by them. This laid the foundation for his great and well-deserved fame as a teacher, and afterwards for his call as a college Professor in Phil-

adelphia. In the year 1744, as nearly as can be ascertained, the log meeting-house was abandoned, and a new and large brick edifice was erected on the present site. About the year 1750, he probably bought the farm now occupied by Michael Montgomery, for by the year 1752 he had erected upon it the large brick mansion still standing in the village of New London and half a mile from the then new church. This building he intended for his Academy, but never occupied it, for at that time he received an invitation to the Philadelphia Academy, afterwards the College, and now the University of Pennsylvania, and to become the assistant pastor of the first Presbyterian church of that city. This invitation he felt it his duty to accept, and accordingly removed to that place. Doctor Alison was a man of mark, and a leader in both the Presbytery and the Synod. Whilst he was here, the first great schism in the Presbyterian Church, which lasted from 1741 to 1758, took place. He was a strenuous advocate of what was called the Old Side. Indeed it was a "complaint" which he had carried up to the Synod in 1741 which led to the famous *Protestation*, signed by himself, eleven other ministers, and seven elders, which immediately produced the schism. As his after history belonged to Philadelphia, it is not dwelt upon further than to say that he filled a prominent part in ecclesiastical, educational and civil matters down to his death, which occurred on the 28th of November, 1779. His wife's maiden name was Armitage, and they were the parents of four sons and two daughters. Two of their sons died in boyhood, and the grave-stone of one of them, named Francis, is yet to be seen in our grave-yard. A third died in his 28th year; the rest survived their father. One of them, who was a physician, left several children, the last of whom died a year and a half ago. His descendants of following generations, who were not numerous, reside in this part of our county and in Philadelphia.

After Mr. Alison's removal, there was again an interregnum, which continued about twenty years. When the minutes of Presbytery commenced again in 1759, we find the Session regularly applying for supplies, who were granted to the extent of eight or ten each year. They attempted to obtain a pastor in 1764 by calling Mr. James Davidson, a licentiate lately from Ireland. He however accepted an invitation to take charge of the Academy in Newark, Del. Two years later they made an ineffectual call to Mr. Alison to return. Two years after that they had another call in view, but it was not made out.

The third pastor was the REV. JAMES WILSON. He was educated at the College of New Jersey, at Princeton, and was licensed to preach by the Presbytery of Newcastle on the 21st of April, 1770. In about a year, he was called, at the same time, to New London and to Big Spring, in Cumberland county, Pa. The former call he accepted, and was accordingly ordained and installed pastor of this congregation on the 15th of October, 1771. The officiating ministers on the occasion were the Rev. Messrs. Alex. McDowell, James Montgomery

and Robert Smith. He built (in 1776) and resided in the brick house now owned and occupied by Joseph Hodgson, Esq. The Revolutionary War breaking out in his time, he is said to have served occasionally as a chaplain in the American army, as was common with the Presbyterian preachers of that day, who were wont to accompany their people as they marched to the conflict. After about seven years he received a wound in his cheek from the stake of a fence whilst sleighing, which left a permanent opening, greatly interfering with his powers of speech. He accordingly applied to Presbytery to dissolve his pastoral relation, assigning this wound and its result as one reason, and giving as another the removal of a number of his members, by reason of which a support could not be expected. The congregation, being very loath to part with him, offered to increase his salary and to wait a year for his recovery. He, however, insisted, and they left the matter to the Presbytery, who released him from his charge on the 27th of October, 1778. I have been told by an aged member of this church, long deceased, who was present at the delivery of his farewell sermon, that it was so affecting there was scarcely a dry eye to be seen in the whole house. He removed to Wye River, on the Eastern Shore of Maryland, where he turned his attention to mercantile pursuits. He continued in secular business until his death, which took place in Maryland a number of years afterwards. His daughter, the widow of the late Rev. Dr. Jennings, of Nashville, died in Philadelphia some years ago.

After his time, the congregation were again dependent upon supplies, either stated or occasional, for the long period of thirty-one years. This may be accounted for on various reasons. Ministers in those times were few, and were much inclined to settle among the emigrants to Western Pennsylvania and other parts. Nearly all of the older churches were much weakened at that time by that same emigration, induced by the impoverishment of their farms, caused by their defective methods of cultivation, whilst these farms fell into the hands of people of other religious persuasions. Again, the pastors' salaries were often paid in a greatly depreciated currency, so that, unable to subsist upon them, they were sometimes compelled to turn to other employments for a living. In addition to these, the long-protracted war had, as is usual in such cases, brought about a state of things very unfavorable to religion and morals; intemperance, profanity and licentiousness became fearfully prevalent; and infidelity, promoted by the French Revolution, reared its baleful head. All these things were sorely felt by this and other congregations, and indeed for several years some of them were almost threatened with extinction. At the close of the war, in twenty miles around there were only two pastors to administer sealing ordinances, and candidates were scarcely known.

In spite of all these difficulties, this congregation made several

earnest but ineffectual efforts to procure a pastor, and as these belong to their history they should be recorded. In 1785 the Rev. Samuel Barr, a licentiate of the Presbytery of Londonderry, in Ireland, preached as a stated supply for six months, and then received a call to be their pastor; but the western fever having seized him, he travelled out to Pittsburg, where he founded the First Presbyterian Church, and remained as a pastor for five years. He married into the McDowell family of this congregation, and finally settled in Newcastle, Del., where he died, and where some of his descendants still reside.

The next that came before them was the Rev. Francis Hindman, a licentiate of Lewes Presbytery. In the spring of 1790, in union with East Nottingham (formerly Elk River but now the Rock), he was called, but the Presbytery declined to place the call in his hands, on account of a dispute with the Lewes Presbytery about his licensure. In the meantime he continued as a stated supply, and in the following year the two churches again wished to make out a call; but a decided opposition had arisen, so that two opposing sets of commissioners appeared, the Presbytery was embarrassed, and sent committees to visit and inquire into matters. The result was that he was never settled as their pastor, although he continued to preach among them a while longer.

The third minister called was the Rev. Francis Alison Latta. He was the eldest son of the Rev. Dr. James Latta, of Chestnut Level, Pa., and is said to have been endowed with great powers as a preacher. In the spring of 1794, soon after his licensure, he was called both to this church and to Dover, Del., neither of which invitations he accepted. He remained here, however, for a year, as a stated supply, and was again called, and again declined. He was first settled in Wilmington, Del., then at Lancaster, Pa., and afterwards at Chestnut Level, in his late father's place. During a large part of his ministry he also employed himself as a teacher, being a man of a fine and well-cultivated mind. He never married, and his last years were spent in the Moscow Academy, in Chester county, where he died on the 21st of April, 1834, in his 67th year.

Another effort was made to secure a pastor, and the person applied to this time was the Rev. John Ewing Latta, a brother of Francis. This was also in conjunction with the Rock, and was made in the spring of 1800, nearly two years after he was licensed. This call he declined, preferring to settle at Newcastle and Christiana Bridge. He was a man of enlarged views and liberal feelings, and a faithful expounder of God's word. For a number of years he had charge of an Academy in Newcastle; he also served the General Assembly as permanent clerk and in other ways for a long time. He was married to Catharine Van Voorhies, of Philadelphia, and left seven children, four of whom, with their mother, still survive. He died September 26, 1824, in his 52d year.

It may here be noted that during much of this long vacancy, at the request of the congregation, the Presbytery regularly appointed the Rev. Dr. James Latta, of Chestnut Level, above referred to, and the Rev. Dr. Thomas Reed, of Wilmington, to administer the communion at this place. Thus they came very naturally to be regarded by this people as their spiritual counselors, and their words and deeds were long remembered by many amongst them with the deepest interest.

The next pastor, and the fourth in order, was the REV. ROBERT GRAHAM. He came from Central Pennsylvania, and was a licentiate of Carlisle Presbytery. He received a call from this church and commenced preaching here in May, 1809. On the 26th of September, having attached himself to this Presbytery, he first returned the call from New London, in order that two distinct calls might be presented from this church and the Rock, the former for two-thirds and the latter for one-third of his time; which calls he accepted. The reason why these two congregations united on this and two previous occasions in inviting one minister to serve them both, may be found in their weakened condition, growing out of the untoward circumstances above described, and their long vacancy. The Presbytery met in New London for his ordination and instalment, December 13, 1809. The officiating ministers were the Rev. Messrs. Francis A. Latta, Samuel Martin and Nathan Grier. From a valuable History of the Rock Church, by the pastor, the Rev. J. H. Johns, published in 1872, I copy the following description: "Mr. Graham was a medium-sized man, with black hair, blind of one eye, agreeable in address, and had many warm friends. He was a fair preacher, a faithful pastor, an active temperance advocate and a friend of progress. The church was greatly benefitted by his labors." About a year before he died he received an injury by being thrown from his carriage, and from this he never recovered, but died on his farm, nearly two miles north-west of New London, November 5th, 1835. He married Ann Ross, of this congregation. They had twelve children, three of whom were married, but for a number of years they have not had one living descendant. Most of them died young, and most of them, with their parents, were buried at New London.

There followed a vacancy of one year, during which the congregation was ministered to by supplies and candidates.

The present pastor, the REV. ROBERT PATTERSON DU BOIS, came next in order. He is descended from a French Protestant, or Huguenot, who emigrated to America in 1660, for conscience sake. His father was the Rev. U. Du Bois, the founder and first pastor of the Presbyterian church of Doylestown, Pa. He was born August 19th, 1805, at Doylestown, received his academical education under his father and his collegiate in the University of Pennsylvania, where he graduated in July, 1824. He turned his attention first to the study of medicine, and afterwards to teaching, finding it more congenial. He

had charge of the Chester County Academy, and then of the Doylestown Academy, for several years. His ministerial education was received partly at Princeton Seminary and partly under his brother-in-law, the Rev. Silas M. Andrews, D. D., pastor of the Doylestown church. He was licensed by the Second Presbytery of Philadelphia (Synodical) in October, 1835, and, after a year spent in study, traveling and preaching, was called to New Loudon. He removed with his family to this place, and commenced his labors on the 1st of November, 1836, but was not ordained and installed until the 20th of the following month. The ministers who took part in his installation were Messrs. John M. Dickey, George Burrowes and Alfred Hamilton. By the blessing of God he has labored here ever since. Some of the results of his pastorate will appear in other sections of this history. His wife, who was the oldest daughter of the Rev. John E. Latta, before spoken of, died in 1853. They were the parents of seven children, of whom two are now living.

RULING ELDERS.

Owing to a mistaken and unpresbyterian notion that seems to have widely prevailed in this section of our church, that the acts of discipline of the church had better not be preserved, lest family feeling should in after times be wounded, the Session of this church kept no record of their proceedings, and never until the beginning of the year 1837 did a session book exist. Up to that time almost no registers were preserved of ruling elders, communicants, baptisms, marriages and deaths. Thus much valuable information is lost. Since that time such registers have been accurately kept. The names of those who officiated as ruling elders previous to the year 1797 cannot be fully ascertained. They are here inserted so far as they can be recalled by tradition, and in the order of their succession, so far as known. After that date the list is complete. Robert Finney, James Harbison, George Correy, James Kennedy, John Steele, James Moore, James Allen, John Fleming, Hugh Campbell, William Neal, James Read, William Read, Adam Read, Joseph Moore, Robert Wilkin, Thomas Fulton, William Carr, Elijah McClenachan, Andrew Boyd, Walter Finney and David Harbison. In September, 1797, these five were ordained: John Finney, John Ross, John Read, George Correy and John Menough; in 1811, these four: John W. Cunningham, James Kelton, Robert M. Waugh and Nathaniel Hudders; on February 5, 1837, the four following: Samuel Blair McClenachan, William Steele, John M. Kelton and John Nivin; on the 13th of June, 1852, these four: William K. Correy, Mark A. Hodgson, John McHenry and David Jackson, the last of whom being only installed; on April 23, 1859, the five following, viz.: James A. Strawbridge, William Johnston, Samuel Mackey, Robert Hodgson and Dr. Henry Duffield, of whom the last was only installed; on the 24th of September, 1871, four were ordained and

installed: William S. Huston, Joseph T. Phillips, Joseph M. Fulton and John D. McHenry. Those of the above list who are yet living are John M. Kelton, William K. Correy, William S. Huston, Joseph T. Phillips, Joseph M. Fulton and John D. McHenry, all of whom are elders here except the last, who has removed to Oxford, Pa.

TRUSTEES AND FINANCIAL COMMITTEES.

The financial affairs of the congregation have been variously managed at different times. For the first sixty-six years they were attended to by the session, and then by a committee chosen from time to time by the people. This committee, provided with a treasurer, assessed the pews, collected the pew-rents twice a year on the days after communion, then gathered up from delinquents as best they could, and out of the proceeds paid their pastors or supplies, as the case might be. On the 28th of March, 1787, they obtained a charter from the Legislature, incorporating a board under the name of "The Trustees of the Presbyterian Congregation of New London in the County of Chester." The trustees were to be nine in number, three to be elected every year, and were invested with the usual powers. But the people soon became alarmed. They saw with dismay that this board would actually have the legal power to sue them for their stipends if they did not choose to pay, and this would never do. So the next year, on their petition, the Legislature altered their charter by depriving the board of all power over pew-rents and salary, and confining their trusts simply to real estate and legacies. The committee above referred to was established, and things went on under their control until 1867, when the congregation, seeing the necessity of a change, unanimously petitioned the Court of the county to restore to them their original charter, which was done. The board, thus invested with needed authority, proceeded to manage the affairs entrusted to them with system. They appointed standing committees on pews, on repairs, on the cemetery, on the sexton and on audits, who are to attend to their several duties and report annually in writing to the board. They also appoint a president, a secretary and a treasurer, the last of whom is to submit his accounts once a year to the committee on audits.

The *Legacies* which are in charge of the board are as follows: One of fifty pounds by Dr Robert Finney, in 1786; one of ten pounds by Miss Mary Correy, in 1796; one of fifty pounds by Alex. Johnson, Esq., in 1793; one of \$60 by Elijah McClenachan, in 1810; one of one hundred and ten pounds by Ephraim Morrison, in 1812; one of \$95 by Mrs. Mary Kelton, in 1849; one of \$95 by Miss Mary Jackson, in 1853; one of \$100 by James Fulton, in 1853; one of \$100 by Robert M. Waugh, Esq., in 1863, and one of \$50 by Miss Letitia Mackey, in 1864. The two bequests of Dr. Finney and Alex. Johnson were not received for many years, nor until legal process had been commenced.

In 1836, the heirs of the latter paid the round sum of \$500. These sums were put to interest, for several years in private hands; but in 1836, finding it difficult to procure borrowers, it was thought best to invest the two principal bequests in the stock of the Girard Bank of Philadelphia. In 1863 this had depreciated greatly, and was paying no dividends, so that it was sold, and the 12 shares which had cost them \$694.73 brought only \$127.50. This with other legacies was then invested in U. S. Government bonds, in which for several years the trustees have \$750 at par.

There are no means of knowing what *Salary* was paid in the last century, except that when the Rev. Mr. Wilson was about leaving them in 1778, he feared that if he staid he would not get enough for his support. In the second meeting-house, both before and after its reconstruction, there were 76 pews. In 1798 there were 86 pewholders, whose rates ranged from 12½ to 5 shillings, and amounted to 40 pounds 13 shillings, or \$108. For several years in the beginning of this century the annual assessment was about 53 pounds, or \$141. In 1809, on the calling of a pastor, the pew-rates were raised to \$6.50 for the highest and \$5 for the lowest, to produce \$412, if all were fully rented. The pastor, called for two-thirds of his time, was to get \$333.33, whilst the Rock was to pay \$166 67, making \$500, which continued to be his salary while he lived. His successor, settled in 1836, was to give all his time to New London, and was promised \$500. In 1853 this was raised to \$600, and in 1856, by adding fifty per cent. to the pew-rents, to \$800, at which it has continued ever since. It should be observed that for 17 years of this time \$60 a year was added for extra services at Kimbleville.

BUILDINGS AND LANDS.

The first meeting-house, as they were called in early days, about which there was so much dispute, was built in 1726, and was said by those who were old men forty years ago, to have stood on a piece of ground then on the Henderson tract, but now owned by Mr. Gill, near to a spring, and about a mile south east of this house. It was no doubt a small rude log structure, and all traces of it have long since utterly disappeared.

The second house of worship was erected on the present site, probably about the year 1744, in Mr. Alison's time. It was built of bricks, in size 63 by 38 feet, with low ceiling, Swedish or hipped roof, arched doors and windows, with leaden window-sash imported from the mother country; the side turned to the road, the pulpit in one side, a wide aisle for communion tables running in front of it the whole length of the house, having three doors, and its pews of various forms and patterns and colors, according to the taste or the means of their individual owners or constructors. The two white-oak pillars that supported the ceiling are still doing service near your pastor's dwelling.

That house had neither chimneys nor stoves. It was probably, at the time it was built, the largest church in all this region. It stood unchanged till 1818, when it was entirely remodelled. The arches of the doors and windows were built up, the leaden sash were replaced by wooden ones, the pulpit was removed to the north-west end, having the clerk's desk in front of it, new pews were made facing the pulpit, the broad aisle was retained, a new floor laid, and two large wood-stoves were put up with pipes running up through the ceiling and the roof. This reconstructed edifice did good duty till 1844, when it was taken down, after having stood for just one hundred years, and its place was supplied on the same ground by this present structure.

This house in which we now are is built of bricks, is 68 feet by 44 in size, with ceiling 20 feet high, contains 80 pews on the ground floor and 15 in the end gallery, which is over the vestibule. From the various documents and reports, all of which have been preserved, it appears that the building committee consisted of the Pastor and Messrs. Wm. D. Eves, John Carlile, Washington Ross, John M. Kelton, Mark A. Hodgson and Robert M. Sherer; that the pastor served as treasurer; that Washington Ross and John F. Cuninghame were the contractors; that there were 154 subscribers at sums ranging from \$100 to \$1.00; that the house was finished in six months, the congregation worshipping in the mean while in the grove; that the whole cost, including the furniture, the fences and a small strip of land, was only \$2481; that the inner walls and the wood-work were all of a white color, and that it was finished without a debt. It may here be remarked in passing that the same is true of every structure erected by us; they have all been paid for either at or soon after their completion. Things thus remained until the fall of 1858, when extensive improvements were decided on, which continued in progress for about two years. The committee of repairs were the Pastor (who was also treasurer), Dr. Duffield, Messrs. W. Ross, F. Gillespie and J. A. Strawbridge. In this time, the inner walls and ceiling were handsomely papered, the whole wood-work in and out and the window-blinds were re-painted, one end of the outer walls was plastered, a new fence was erected around the grove, and hitching places were made. The whole expense of these improvements was \$525. The last general repair commenced in June, 1869, and the house was re-opened on the 26th of the following October, the Sabbath worship in the meantime being held in the hall of the New London Academy. The committee in charge were Dr. Armstrong, Messrs. R. H. Strawbridge, S. Mackey, C. N. Sproul, J. C. Dickey and J. A. Strawbridge, the treasurer being Mr. Sproul. A new roof was put on, new terra cotta chimneys and flues were provided, the inner walls and ceiling were beautifully frescoed after one-half of the walls had been lathed and re-plastered, the wood-work inside and out was re-painted, the pulpit being grained, and also the pews, after the doors had been taken off and new

scroll-ends made, new window-blinds were put up, carpets were laid over the whole floor, and new furniture and stoves were procured. The whole cost of these betterments was \$2600, of which about \$1200 was raised by a two days' fair held in the Academy by the ladies of the congregation, and the rest by subscriptions and collections. The 2 chandeliers were purchased in 1871 for \$53.

The sexton's house and stable were built in 1846 and 1847, by the same committee that built the church, the contractor being Jesse C. Dickey. The cost for the house and its appurtenances was \$457. Some years later a front porch was put up, and two years ago the stable was taken down and a new one built, these two later improvements costing about \$200.

This congregation has had three session-houses. They used to be often called study houses, because day schools were kept in them. The first stood in the grave-yard about the middle of the S. E. wall. It was of logs and gave way about 1797 to the second, which was also of logs, and which many of us remember. It stood opposite the church, where the coal house now is, was plain and rude, about 25 feet square, furnished with rough benches and a small pulpit in one corner. In this the Session and Trustees met, schools were taught, township elections were held, and in wintry and stormy weather the Sabbath worship was conducted, as there was no fire in the church, whilst an ample fire-place here afforded the people some heat. After the new church and sexton's house were built, it was felt that this unsightly building did not correspond with the new structures, and a plan was suggested by which it might be entirely renovated and made neat and comfortable. This however did not find favor, and it was determined to erect a new one of brick near the church and on the present site. This is a miniature copy of the church, and the two have been compared to a mother and her child. It is 26 by 22 feet, with a ceiling 10 feet high from the floor, and covered with slates. The building committee were the Pastor, Messrs. Wagh, Eves, Gillespie, and Dr. J. H. Cunningham. The contractor was Washington Ross, and the price was \$650 and the old house, which was valued at \$18. It was built in 1855, and was repainted in 1869.

There have been erected, at different times between 1845 and 1855, by individuals for their own use, three rows of sheds for carriages, 40 in all, forming three sides of a hollow square, in the centre of which are open stalls for public use. These are a great accommodation, as well as a comfort and protection to our horses.

Besides these buildings there are two other smaller houses of worship, in other localities, belonging to the congregation, erected for the convenience of their neighborhoods in occasional Sabbath afternoon preaching.

The first was put up at Auburn, in 1836, is a plain brick structure, 35 by 30 feet, and furnished with benches and a pulpit. Its cost was

\$750. Public services have been held there once a month for a long time. It has trustees of its own. It was at first built as a Union Chapel, but was in 1851 transferred to the Presbyterians.

The other house of worship is at Kimbleville. It was built in 1852, and is copied after this church, but on a smaller scale, being 42 feet by 37 in size. The subscriptions ranged from \$50 to \$2, and the building cost \$1300. A building committee of nine had charge of its erection, and it is managed by three trustees, who are to be chosen from the members of this church. It enjoys a legacy of \$200 left by Samuel Kimble, Sen., to keep up the fences. In the year 1871, it was re-painted and renovated at an expense of \$370. It has always had Sabbath afternoon preaching by the pastor, twice a month for 17 years, and once a month for 6 years.

Of the six buildings (counting the sheds as one), now possessed by the congregation, the only one existing in 1843 was that at Auburn.

We now turn to the different lots of ground held by the boards of trustees for the congregation. Perhaps few of our people know how and when these lands became theirs. Around this building there are eight distinct parcels, containing in all over ten acres. 1. The small church lot bounded by the sycamore trees. This was obtained about 1744, but there is no deed for it extant and the person by whom it was given is not known. Those venerable trees were planted by the hand of the first John Menough. 2. The N. E. third of the graveyard and a small part of the grove adjoining. For this also there is no deed. It was probably given at the same time with the church lot. 3. The S. W. two-thirds of the grave-yard, nearly all of the shed ground and a small part of the grove, containing one and three-fourths acres, was bequeathed by John Menough in 1833, after the use of it had for many years been enjoyed by the congregation. 4. The larger part of the grove and the sexton's lot, containing about two acres, after having long lain in common and been used as a hitching ground, was purchased in 1836 of Samuel King for \$150, but was not deeded until 1838. 5. A narrow strip on the back of the church lot, containing 22 square perches, was bought in 1844 of Michael Montgomery, Sen., for \$15, to give more room for the new church. 6 & 7. Two triangular pieces of land, making together 1 rood and 26.75 square perches, the smaller being a part of the present shed ground, and the larger adjoining the grove, were procured from Wm. Wheeler, Esq., in 1857. These were deeded to us in equal exchange for three other small sections of nearly the same quantity, and the exchange was made partly to procure more ground for sheds and partly to straighten out the dividing lines. 8. A lot of five acres, lying around the original church lot, was bought from Michael Montgomery, Jun., in 1867, for \$1500. This was obtained for cemetery purposes. Besides these, there are two other parcels of ground; one a grove of 66 square perches around the Auburn meeting house, presented by the late John

Correy ; and another of nearly an acre at the Kimbleville church, which was, all but a small strip, given by Samuel Kimble, Sen., in his life-time.

BURIAL GROUNDS AND CEMETERY.

There are seven of these places more or less connected with this congregation. 1. The original grave-yard where the first meeting-house was built in 1726. That was used whilst the house remained, but all traces of it have long since disappeared. 2. The old grave-yard opposite the church. This began to be occupied about 1740, and contains about an acre of ground, which is surrounded by a good stone wall, three sides of which were built about 1770, and the fourth was removed fifteen feet to the north-west in 1841, for enlargement. The graves are very irregular ; and the ground having been used for so long a time by a large district, became crowded, and in fact most of it has been buried over two or three times. No interments are now allowed there, except under special circumstances. It contains a large number of tombstones and a few handsome monuments. It is kept in order by the interest of several legacies left for that purpose. This enclosure, which may well be called " God's acre," is a consecrated spot in the estimation of very many families, whose ancestors for generations here sleep in the dust. A long list of ruling elders and trustees with their families here repose, and here is buried the Rev. Robert Graham, the only pastor that has ever died here. 3. A burial-place, containing about the eighth of an acre, in a grove on Thunder Hill, remote from any road, and a mile south-west of the village of New London. This belongs to the Finney family and their connections, and is still used by some of them. Robert Finney, who was a ruling elder in 1729, probably established it on his large tract of land. An acre was left by will in connection with it, but more than forty years ago most of it was sold by the persons interested to raise funds for putting a stone wall with an iron gate around the present small lot. There are several ancient tomb-stones on this ground, among them one of Judge Finney and of the first wife and child of his son, the Rev. William Finney, late of Churchville, Md. 4. A small and ancient burial lot, enclosed by a brick wall, near the west corner of the church. It belonged to the Johnson family who owned the adjoining farm, contains two large tomb-stones, and has not been buried in for many years. 5. Another ancient family ground, near the south corner of the church. It is surrounded by marble posts and chains. Its owners were the family of the Futheys, but none of them have been laid in it for a long course of years. It has one fine large marble tombstone. 6. The grave-yard connected with the meeting house at Kimbleville, which is a branch of the New London congregation. It was established in 1852. It contains over a quarter of an acre, and is regularly laid out in family lots. It is well cared for, and contains

quite a number of tomb-stones. 7. The New London Cemetery. This consists of a beautiful piece of ground of five acres, immediately surrounding the church. The title is vested in the trustees of the church, an incorporated body, but it is under the control of a committee of five, appointed by the trustees, who are authorized to conduct it by system and on the principles common to modern cemeteries. It is neatly enclosed, on three sides by a hedge and in front by a picket fence, and the outskirts are adorned by trees. It was established in 1867. About half of it is laid out in lots, and of these a considerable number are sold. The land and improvements cost \$2,000, and the debt upon it is now \$840. Its officers are a chairman, a secretary, a treasurer and a superintendent. A printed manual contains the rules and regulations for its management. Already it contains 150 graves, and over many of these are erected tomb-stones and monuments.

WORK IN SECULAR AND RELIGIOUS EDUCATION.

Although the early settlers in this region lived in a wilderness and far apart, yet they did not neglect the education of their children. Alongside of the meeting-house stood the humble study-house, and to it from miles around resorted the young to learn the rudiments, one of the text-books always being the Shorter Catechism. The more promising were sent away to private academies, generally taught by Presbyterian ministers, to be instructed in the languages, philosophy, and sometimes in theology. Such a school was that opened in 1741, by the second pastor of this church, Mr. Alison, on Thunder Hill. This became famous in its day, especially after the Synod of Philadelphia adopted and supported it. Among its pupils may be found such men as Charles Thomson, secretary of the first Congress and author of a translation and harmony of the New Testament; Rev. Dr. John Ewing, Provost of the University of Pennsylvania; Dr. David Ramsay, the historian; Dr. Hugh Williamson; Rev. Dr. James Latta, eminent as a divine and a teacher; Thomas McKean, Chief Justice and afterwards the first Governor of Pennsylvania as a State; George Reed and James Smith, distinguished jurists; and, the last three, signers of the Declaration of Independence. This academy continued here until the removal of Mr. Alison to Philadelphia, in 1752, when it was transferred to the Rev. Alex McDowell, pastor of the Rock, by whom it was afterwards taken to Newark, Del., where it still flourishes both as an academy and a college. For many years private common schools were established within reach of the children until some forty years ago, when the State public schools supplanted them. In the year 1828 the present New London Academy was instituted, and in ten years after it received a charter from the State. Although not a denominational school, it has always sustained a very close relation to this congregation. Its first building was burned in 1849, but was rebuilt, much enlarged and improved, in the same year.

With a few excepted intervals, it has flourished for forty-eight years as a boarding and day school, and many hundreds of pupils, some of whom have become eminent in their callings, have received their education in it.

The religious education of the young people has been attended to. In the earlier times the pastors held catechisings, or examinations, frequently, in the different neighborhoods. In 1818, when Sabbath schools were quite a novelty, Mr. Graham started one in the session house, where it has continued in successful operation ever since. It was soon followed by one near Jennerville, and another at Mount Hope. By the year 1856, the number had increased to eight, so as to reach almost every part of the congregation, and the reported list of scholars had grown up to 440. These schools were well provided with libraries, and afforded an excellent field for Christian work to a large number of intelligent teachers. The annual celebrations, or gatherings of all these schools, which used to be held every summer in the church and adjoining groves, were beautiful and soul-stirring occasions, and will be held in lasting remembrance by all who ever witnessed them. Since the coming in of other denominations, union schools have taken the place of some of these, so that of late years our schools have been reduced to four, and the number of pupils to about 250. Each school now prefers to have its own celebration, which is a tame affair compared with the great social gatherings of other days.

As a help to the religious education of the people, "the Library of the New London Congregation" was established in 1841. It is open every Sabbath after service, and it is free to every family connected with us. Books have been added almost every year, until now the number on the catalogue is 733. The volumes have all been selected by the pastor, and are all religious in their character, works of fiction having been carefully excluded. The reading of these books has no doubt exerted a precious influence in this community. Besides these, many hundred religious books have been sold by colporteurs, who have often visited us and always been encouraged and patronized.

As another help towards making this a religiously intelligent people, the present pastor has always given much attention and time to the circulation of Christian periodicals among both adults and children. Clubs are formed every year for several of these, so that often hundreds of copies are distributed monthly or weekly, as the case may be. Among these, that sterling old weekly, the *Presbyterian*, has ever held a prominent place, so that its publishers are always sure of a generous patronage from New London.

WORK IN TEMPERANCE.

After the war of the Revolution, the habit of drinking largely, along with other vices consequent upon war, became lamentably

prevalent. Distilleries were run, and taverns and stores were opened for the sale of liquors everywhere, and often by men who had a good reputation for piety. Indeed, for many years drinking was not considered wrong unless it ran into actual drunkenness. Families were suffering, society was suffering, and Christian churches were sorely suffering under this sad state of things. About fifty years ago, some Christians and moralists and patriots awakened up to see the approaching ruin, and the great and blessed temperance reformation started into life all over the land. It soon reached this place and congregation. The then pastor took hold of it in earnest, preached on it frequently, roused up his people, and inviting neighboring ministers and others, a meeting was held in his church and the temperance society for the S. W. end of Chester county was formed—the first in this region of country. At first, with the caution characteristic of the people, they pledged themselves to sobriety; then, as they got more light, to abstinence from ardent spirits; and finally, with a greater increase of light, about 1838, to the only true and safe principle of total abstinence from all intoxicating liquors as a beverage. Many local societies were formed, and amongst others one whose centre was the village of New London, which numbered 500 men, women and children as members. The whole community was roused; tracts and papers were circulated; temperance sermons were preached; meetings were frequently held in churches and in school houses: great mass-meetings were gathered in groves and addressed by eminent speakers from abroad. Time would fail to tell of the thousands who signed the pledge, of the many cases of reformation, of the abandoning of the sale by stores and taverns, of the banishing of strong drinks from harvest-fields and shops, and side-boards and closets, of the giving up of old time-honored drinking usages, of petitions signed and of new and wholesome laws enacted to promote the reformation. In all this movement, which, with occasional lullings of the tidal wave, has been rolling on for half a century, this congregation, its pastors, elders, members, people, with their families, have, with very few exceptions, borne a prominent and an honorable part, and have greatly aided to form that deep and strong temperance sentiment which remarkably characterizes this community.

BENEVOLENT WORK.

In the last century very little was done in this department of Christian usefulness. The people were straitened in their means, and Providence had opened very few doors in this direction. An occasional collection to help an Academy or College or to send a missionary to the frontiers or the Indians was all that was attempted. But when the 19th century was ushered in, as the churches increased in numbers and strength, the field of effort was widened, and the missionary and Bible societies, and presently the tract society and other agencies for

reaching the destitute and saving their souls, came into existence. This benevolent spirit began to be felt in this congregation. Towards the close of Mr. Graham's pastorate, monthly concert collections were made, a ladies' sewing circle was established, and "the ladies' missionary cent association" was formed, consisting of 66 members, who each agreed to pay a cent a week to aid in foreign missions. This was merged in a more extensive plan of beneficence which embraced both sexes and which went into operation in March, 1838. This was called the Benevolent Fund, and it has continued, by the same name, though under various forms, from that day to this, over 38 years. This has been so successful, and so creditable to the congregation, that its history, as an early plan of systematic beneficence, may properly be dwelt upon. Its written annual reports and treasurer's accounts, which have all been preserved, afford us ample materials. Before its inception, the annual amount raised for benevolent purposes was not much over \$30. This benevolent fund at first was a plan by which a number of subscribers agreed to pay a certain sum each every month. The first year there were 30 names, and the monthly sums ranged from 50 to 6½ cents, whilst the sum raised, including some distinct donations, amounted to \$90. This was to be divided by six managers chosen equally from the session and from the other subscribers. The first year it was given to the then three boards and to buy tracts for monthly distribution, which was all along a feature of the scheme. In the beginning of 1844 a change of plan was made. The monthly subscriptions were succeeded by half-yearly contributions, the congregation being divided into 14 districts, each of which was to be visited by a committee of one man and two women, who were to solicit from every church member and other generous persons. This continued till 1870, when we returned to the monthly donations, to be solicited in the same way, and the donations to be made for specific objects. As this method required no managers, they were dispensed with. Once more, in 1873, the plan was radically changed. The congregation unanimously voted to adopt the system of Sabbath morning offerings, to be made in the church, those for 10 months to be distributed among the boards of the church, according to the assembly's schedule, and those for two months to be for donations to other objects and for home work. This is still our method.

As to the results of these plans, it may be said in general that the proceeds increased with every change, especially with that made in 1870. The number of contributors also largely increased. Thus the 36 donors of 1838 had grown in 1868 to 338. All the existing boards of the church were aided every year, according to their supposed relative claims. Besides these, other societies were helped, some regularly and others occasionally. Frequently too, assistance has been rendered, by extra efforts, to outside claims of various kinds, and sometimes largely. Thus we have aided several weak churches in build-

ing houses of worship, and the subscription to the reunion memorial fund in 1871 amounted to about \$400. Omitting all that was raised for salary and the improvements of property, the aggregate, in the 40 years of the present pastorate, of sums contributed for benevolent objects and church expenses is \$18,240, an average of \$456. The smallest annual amount was \$69 in 1838, and the largest was \$1205 in 1871. As this aggregate was nearly all given in small sums, it shows another proof of "the power of the littles." It also shows a commendable development of the benevolent feeling, partly caused by the system introduced, and partly by the frequent and earnest presentation of the subject to the people.

PREACHING WORK.

This has, according to the divine arrangement, always been regarded here as the principal means of doing good and reaching the souls of men. The various pastors and supplies, have faithfully labored in this direction. But little is known of the preaching powers of Mr. Gelston or Mr. Wilson. Mr. Alison was a learned man and an able preacher. The writer has seen some of his sermons carefully written out. Mr. Graham was earnest and zealous, and his preaching, especially in his latter years, partook of that character. The present pastor preaches from short written outlines. In olden times, two sermons were delivered on the Sabbath, with a brief interval between the services, the people remaining for both. During the 26 years of Mr. Graham's time, the church was closed every third Sabbath, as he was absent at the Rock. For the last 40 years, the congregation has assembled regularly for worship every Sabbath morning, and the afternoons of that day have been occupied in preaching at Kimbleville, Auburn, and district school-houses. It appears, from his register of sermons, addresses, &c., showing when and where and on what texts or subjects these have been delivered, that the present pastor, since he settled here, has preached 5410 times. Many of these were at funerals, temperance meetings, Sabbath school celebrations, and abroad. Communion have always been special seasons for preaching. They have been observed twice a year, in the Spring and Fall. Last century, they spread over four days and called for five sermons. Latterly, they occupy three days. Ministers from other places are often called in to assist. Until the present church was built, in 1844, the communicants sat around tables in the broad aisle, from two to four tables being successively served; but since that time they have sat in pews. Tokens have long since been dispensed with. Besides sermons on appointed days of fasting or annual thanksgivings, the pastor has regularly prepared an annual discourse reviewing the events of each year, and a decennial going over each ten years, and several series of sermons on a variety of important topics.

PASTORAL WORK.

Pastoral visiting has always been more or less attended to. From a register of visits that has been kept since 1836, it appears that in the last 40 years there have been paid 7200 visits to families and to the sick, making an average of 180 yearly. The highest number recorded in one year is 307, which was in 1859, and the lowest is 122, in 1864.

In early times the ministers held frequent examinations in the Shorter and Larger Catechisms, using Fisher's Catechism as a text book. In 1846 a system of yearly pastoral meetings was entered upon, which has continued ever since with the exception of two years. These meetings have varied from 12 to 17 in number, held at private houses in as many different districts, to which the families of the district have been invited. Besides other religious exercises, the chief object is the recitation of the catechism for young children and the Shorter Catechism. This is mainly for the children, but adults are examined also when willing. These meetings were held in the winter until recently when they have been conducted in May and June. There have been held 374 of these meetings, at which the average yearly attendance has been about 212 and the average number catechised each year has been 123. These pastoral meetings have had a very marked influence in keeping up an interest in family catechising.

A Bible-class has been kept up by the pastor for many years every Sabbath morning in the church, for one hour before public worship. To this all are invited, and in this way several parts of the Scriptures have been studied.

Tract distribution has been carried on quite extensively. For many years each family was supplied with a tract monthly, and the pastor in his visits has scattered many thousand of these. The whole number of pages of tracts and catechisms and papers that have been distributed gratuitously has been 403,500, at a cost of about \$394. These figures feebly express the moral value of this agency for good.

Since 1844 the pastor has kept constantly on hand a supply of Bibles and Testaments of different sizes for sale at cost and for gratuitous bestowment. In these ways 450 copies have been distributed. Besides these, many of the sacred volumes have been scattered through this region by Bible agents and colporteurs.

Efforts have been frequently made to establish and perpetuate prayer-meetings, and sometimes with such success that as many as five such meetings were held every week in as many parts of the congregation. At other times there were but two or three; but we have always maintained a central one at New London village, on Sabbath evenings, which has been well attended and productive of much good.

PROTRACTED MEETINGS AND REVIVALS.

In 1831 protracted meetings began first to be held in this church. They were about that time attracting much attention over the land, as a valuable means of awakening an interest in their soul's salvation among large numbers of persons at one time. They were first called two days' meetings, then three days', and afterwards four days' meetings, from the times of their continuance. In recent times they are frequently protracted to two or three weeks, and even to two or three months. In this part of the church they have been carried on by several neighboring ministers, either appointed by the Presbytery, or invited by the pastor, to preach and conduct the services. In the earlier meetings of this kind, there were always three sermons in a day, but lately most of the services after the first week are held in the evenings. There have been some twelve or fourteen of these protracted meetings in this church, and almost every one has been followed by considerable additions to its membership. Frequently precious revivals have occurred in connection with them. Our book of members shows the following times of revivals, and their results in the way of additions: In 1831 and 1832, there were 53 members added; in 1842, there were 17; in 1845, there were 40; in 1852, the number was 12; in 1854, it was 27; in 1857, it was 28; in 1859, it was 29; in 1865, it was 29; in 1866, it was 21; in 1867, it was 16; in 1872, it was 38; in 1874, it was 6. These numbers added make 316.

MEMBERS, FAMILIES AND BAPTISMS.

In the early settlement of this region the population was homogeneous. They were all Scotch-Irish or their descendants. The churches were Presbyterian, and were ministered to by preachers from the North of Ireland. Their religion was solid and sound, but not emotional. Their young people became communicants often as a matter of education. We have no means of learning the number of members at any time in the 18th century. The earliest list that we have is in 1820, the eleventh year of Mr. Graham's time, when he records 143. It may be remarked in passing that but two of these are now living, viz: Andrew Whitcraft and Mrs. Mercy Wiley. In 1836, at the beginning of the present pastorate, the number of communicants was 190. Of these, 43 are still living, and of them 20 are yet members here. In 1846, ten years later, the number was 220; in 1856, it was 223; in 1866, the list counted 258, and at this time, our number is 232. The highest number was in 1868, when it was 277. Since the year 1836, during the present pastorate, there have been added, on examination, 397; on certificate, 187, making a total of 584 additions; being a yearly average of 15. In the same time there have been dismissed to other churches 308 members; 190 have died; 21 have been suspended, of whom 6 have been restored; and the names of 15 who have gone to parts unknown have been taken from the roll. At this

time, our male members are 71 and the female 161; those who are heads of families are 160 in number, whilst those who are not are 72. If in that time we had received as many members on certificate as we have dismissed in that way, our present number would have been 353. This difference arises from the strong tendency of our people to remove to cities and towns and to the West. It is a consolation to reflect that other churches are strengthened by our losses, and that we have the honor of raising up and furnishing members to other congregations which perhaps often need them more than we do.

The families of the congregation consist of two classes—those who are pewholders, and those who are only adherents. The earliest list of pewholders extant is for the year 1798, and it contains 88 names. On a careful examination, it is found that persons bearing 25 of these family names are still connected with us. As this is a point which interests us all, I may be allowed to record here these names, which are, Kelton, Wagh, McClenachan, Cnningham, Correy, Strawbridge, Gibson, McDowell, Hdders, Furey, Sherer, Hodgson, Lemmon, Wiley, Dickey, Kennedy, Davidson, Boozer, Huston, Booth, Crawl, Woodside, Kimble, Steele, Williamson. There are others however among these 88 names who have descendants here now, but they are through female lines, and of course bear different surnames. In 1810, there were 92 holders of pews; in 1818, there were 72; in 1836, about 100; in 1846, there were 97; in 1856, there were 102; in 1866, there were 100; and in this year, 1876, there are 84.

There are always other families, more or less attached to this congregation, and occasionally worshipping with us, who are not renters of pews, but may be called adherents. The number of these cannot be precisely counted, but is generally about 30. If these be added to the numbers above recited, it will make our families count as a rule about 130. In the last 40 years, the new families of both kinds who have come in in various ways have been about 290; those that have removed, left, or been broken up by deaths or otherwise have been about 275.

As baptism is pre-eminently a family ordinance, it may here be properly referred to. There are no records of baptisms preserved prior to 1822. Since that year the names of 720 persons have been registered as baptised, of whom 202 were adults and 518 were infants. This makes a yearly average of 13.

The people of this congregation have generally followed the business of farming. Towards the close of the last century they had worn out their farms by unskillful tillage, and hence many of them were obliged to sell and emigrate to the West and South. This introduced families of other denominations and greatly changed the character of the population. In early times, whilst the people had to work hard for small returns, they were plain and simple in their ways and manners, and their style of living was rough. Of later years, as the wealth

of the country has increased, there has been a corresponding increase in their expenditures, as may be easily seen in the prevailing taste for finer dress and equipage and buildings. As a people, they may be said to have been firm, even stubborn, in their opinions. In their religion, they were sound in the faith and not demonstrative. In the first schism which rent the Presbyterian church in 1741, their minister, Mr. Alison, and most of his members were strong partisans on the "Old Side." In the second schism in 1837, both minister and people went with the "Old School." Although in both these there were adherents to the opposite parties, yet it may be said to the credit of the congregation that in neither instance was it split into two churches, as was the case with very many societies all over the land. There have always been some well-educated cultured men and women in this community, for which in good measure we may thank the older and the later New London academies. Governor Thomas McKean, before referred to, was born in the house now owned by Joseph Pearce. At least 8 Presbyterian ministers sprung from New London families, viz: Matthew Wilson, D. D., pastor at Lewes, Del.; Wm. Finney, pastor at Churchville, Md.; George Duffield, D. D., of Detroit; W. Scott, F. Graham, who became President of Delaware College; James W. Dickey, of Iowa; James L. Mackey, for 16 years missionary at Corisco, Africa; Elkanah Mackey, pastor at Snow Hill, Md.; and Wm. D. Mackey, now Prof. at Newark College; besides, S. Sentman of the Lutheran Church and John B. McCullough of the M. E. Church. Several other ministers received their Academical education at New London. We have had a succession of excellent teachers in our Academy, among whom may be mentioned Messrs. Magraw, Boggs, Kerr, the two Grabams, Wyers, Porter, Faehiz, Duffield, McDowell, Gilbert, Stephenson, Huston and Davis, under whom hundreds of pupils have been fitted for active usefulness. One of our people, Mr. Dickey, has been sent to Congress; nine at least, Messrs. Reed, Ross, Menough, Kelton, Cunningham, Hodgson, Correy, Dickey and Wheeler, have served in the State legislature; seven have filled county offices, viz: Walter Finney, John Menough, James Alexander, James Kelton, John W. Cunningham, Joseph Hodgson, and John M. Kelton; and we have furnished justices of the peace, lawyers for the bar, and physicians. Besides these civil officers, we have supplied men to fight the battles of their country. In the great Revolution, the New London pastor went out as a chaplain, and many of his people went with him. In the late war of the rebellion, the patriotic spirit ran high amongst us and furnished to the government faithful soldiers, and officers for both the army and the navy.

MISCELLANEOUS.

Up to about 1790, Rouse's version of the psalms was used by the people in public praise. Then Dr. Watts's psalms and hymns were

introduced, though with much opposition, as was the case in all the congregations of this region, many of the people being very hostile to all innovations. This continued in use until 1843, when it was supplanted by the Assembly's psalms and hymns. But few resisted this change, although it drove away from us one elder. The singing was led by the clerk, who stood at a desk below the pulpit, and who also in the olden times read out the lines. The young folks were instructed, after a fashion, at the singing-schools which were held on winter evenings at school-houses, and which also served an additional purpose as places of amusement and social enjoyment. When the new church was built in 1844, a place was reserved in the front of the gallery for a choir, and accordingly one was inaugurated and has continued ever since. In 1866, at the desire of many of the people that the choir should be furnished with a cabinet organ, one was provided; and since that another has been procured for the session-house, to be used by the sabbath-school.

Funeral customs have undergone great changes. Long ago, cakes and liquors were handed round as refreshments amongst the people assembled. A relic of this usage still continues in the spreading of a feast, without the liquors, in one of the apartments, to which the friends are invited. Old persons can also notice marked changes in the coffins and shrouds and wreaths of flowers, in the hearses and graves and tomb-stones, and in cemetery regulations.

There are no records of deaths prior to 1836. The number registered, including, besides those connected with the congregation, all those to whose funerals the pastor has been invited, is 820, making a yearly average of 20. Of these, there were 596 adults and 224 children. 192 of these deaths were of members of this church. Nearly 50 of our members die every 10 years.

Records of marriages have been preserved since the beginning of 1822. The whole recorded number is 795, making an annual average of nearly 15. The present pastor has officiated at 626 of these wedding ceremonies.

This time differs greatly from the past in the expenses of living. Formerly the people lived very much on the produce of their land, and few things were bought with money. What little of that they had went very far. Now it is the reverse. Food, clothing, boarding, building, every thing is enhanced in price. This has been brought about by a variety of circumstances. Railroads, mails, banks, improvements, above all war and its results have had much to do with it. In general, we may ascribe it to the progress of the age and of civilization.

CONCLUSION.

Thus have I endeavored to set before you the leading facts in the history of the New London church. In order to compress it as much

as possible, I have aimed to confine myself to the strict history, and to avoid comments, moralizings and illustrations, which it would have been easy to make, leaving to you to fill up with these as your own thoughts may suggest. Still I have found these facts so crowding upon me, that it has been difficult to make such compression, and thus the work has grown far beyond my expectations. It has been to me a congenial work, and if the hearing of it has been as pleasant to you as the preparing of it has been to me, I shall be satisfied.

ORGANIZATION

OF THE

CHURCH OF NEW LONDON, PA., 1876.

PASTOR :

REV. ROBERT P. DU BOIS.

SESSION :

John M. Kelton,	William K. Correy,
William S. Huston,	Joseph T. Phillips,
Joseph M. Fulton.	

TRUSTEES :

William S. Huston, <i>Pres't</i> ,	George S. Smith,
Dr. G. D. Armstrong, <i>Sec'y</i> ,	J. Wesley Kennady,
Robert H. Strawbridge,	William D. Eves, Jun.,
Hugh Jackson,	John B. Nieweg.

TREASURER :

Joseph M. Fulton.

SEXTON :

Edward Barber.

MEMBERS :

Mrs. Mercy Wiley,	Mrs. Christiana Hutton,	Jesse C. Dickey,
Alice Moore,	William Crooks,	Robert H. Strawbridge,
Mrs. Mary Boozer,	Elizabeth Davidson,	Samuel McGuiggan,
Mrs. Jane Crowl,	Mrs. Margaret Ford,	Mrs. Martha S. Eves,
Mrs. Sarah Dickey,	Mrs. Susan Furey,	Anna V. Latta,
Rebecca Waugh,	John M. Kelton,	Mrs. Martha Huston,
Ann Waugh,	Catharine S. Gibson,	John Huston,
William D. Eves, Sen.,	James McDowell,	Tabitha M. Nivin,
Hugh Jackson,	Isabella Waugh,	James Eves,
Mrs. Mary Jane Jackson,	John Pool,	Robert Strahorn,
Jane Lemmon,	Mrs. Susan Pool,	Mrs. Mary Ann Strahorn,
Mrs. Eliza Lysle,	Margaret Williamson,	Mrs. Hannah S. Passmore,
Hannah McGuiggan,	Mrs. Mary N. Correy,	Mrs. Anna M. Armstrong,

Mrs. Harriet G. Nichols, Dr. G. D. Armstrong, William S. Huston, Hannah Pool, William K. Correy, Mrs. Eliza M. Commons, Mrs. Mary Murtaugh, Emma Jane Crooks, Mrs. Hannah M. Crowl, Franklin Gillespie, Mrs. Eliza Jane Gillespie, Mrs. Martha A. Lemmon, Mrs. Amanda A. Mackey, Mrs. Susan Jane Huston, Amelia P. Du Bois, Mrs. Elizabeth Gibson, Mrs. Mary Jane Burk, Mrs. Rachel T. Phillips, Mrs. Ellen W. Harlan, James Lemmon, Mrs. Marietta Storey, Mrs. Jane Kennedy, Susanna Wiley, Mrs. Margaret M. Storey, Mrs. Hannah J. Garrett, George C. Boyd, Levi McDonald, Mrs. Mary McDonald, Mrs. Marg't F. Gallagher, Mrs. Mary E. Seaver, Mrs. Sarah Timanus, Sarah D. Strawbridge, Mrs. Anna E. Willard, Mrs. Mary E. Smedley, Mrs. Mary Hall, Mary Oldham, David A. Crowl, Mrs. Marg't J. Hodgson, Hannah P. Commons, Jane D. Woodside, Mrs. Sarah Hudders, Mrs. Martha A. Boyd, Robert Kennady, Mrs. Lydia A. Kennady, John K. Booth, Mrs. Ann D. Booth, Charles N. Sproul, Mrs. Anna E. Hudders, Mrs. Hannah A. Marvel, Thomas H. Marvel, Mrs. Martha J. Mearns, Mrs. Rebecca Biles, Mrs. Margaret J. Steele, Mrs. Mary Jane Smith, Augustus Smith, Jr., Henry D. Strawbridge, J. Newton Huston, Mary Davidson, Mrs. Agnes M. Ingram, Mary Elizabeth Holt, Mrs. Ruth A. Dougherty, William D. Eves, Jun., Dr. James S. Eves, Mrs. Phebe Foreman, Mrs. Sarah Anna Slack, Mrs. Mary E. Phillips, William P. C. Woodside, Mrs. Lizzie H. Adams, Mrs. Ann Sproul, Mrs. Hannah Hamilton, Dr. Francis L. Du Bois, Joseph T. Phillips, J. Armstrong Mackey, James M. Huston, Dorah Gibson, Isabella Jackson, Mrs. Anna Mary Bickings, Mrs. Eliza Ingram, Mrs. Martha Jane Humes, Mrs. Anna M. McAlister, Jesse S. Anderson, Mrs. Hannah Anderson, Mrs. Jane Kimble, Thomas Hindman, Barbara Hindman, Peter Dougherty, Mrs. Elizabeth R. Smith, Mrs. Margaret Miller, Beulah McGuiggan, Mrs. Anna M. Humes, Mrs. Jane P. Canning, Mary Anna Huston, Sarah Elizabeth Huston, Francis Henry Huston, George R. Storey, Mrs. Marion Parker, Clara Kimble, Joseph Bayard Watson, Anna Wigfall, Elizabeth Founds, Rachel Kennedy, Dr. James Fulton, Mrs. Anna Mary Fulton, Joseph M. Fulton, Mrs. Sarah Anna Fulton, Charles H. Moore, Mrs. Elizabeth Dickey, Mrs. Letitia W. Storey, Mrs. Sarah Jane Huey, David Humes, Mrs. Lydia Woodward, George S. Smith, Sarah Scriminger, Mrs. Emma W. Conard, Thomas Cavender, Mrs. Mary Cavender, Sarah Jane Cavender, Mrs. Miriam C. Lysle, Mrs. Sarah E. Hall, Catharine Strahorn, Mrs. Ruth Anna Gray, Turner Kennedy, Lizzie J. Mackey, Mrs. Rachel McHenry, Thomas Phillips, Mrs. A. M. Strawbridge, Mrs. Elizabeth Jones, Mrs. Mary J. Wilson, Harriet R. Jackson, Jannie Gillespie, William K. Commons, Sarah Jane Commons, Hannah A. Commons, Ellie Y. Mackey, Julia Emma Mackey, Elkanah D. M. Huston, Alfred R. Huston, Amanda Jane Huston, Marshall Huston, Phebe R. Huston, Amelia Martha Huston, Benjamin Ingram, Mary McGuiggan, Annie T. Phillips, Mary Ida Phillips, Mrs. Elizabeth W. Kimble, J. Wesley Kennady, Mrs. Elizabeth Kennady, Laura Cavender, Augustus Smith, Sen., J. Baker Storey, Ann Ryon, Susan Wright, Rebecca Wright, Mrs. Elizabeth Storey, Mrs. Sarah Ann Wilson, Anna W. Steele, Mrs. Sarah E. Steele, Mrs. Jane C. Kennady, Charles Canning, Sarah Foreman, Alfonza Mearns, Thomas Humes, John H. Nieweg, John M. Quillen, Mrs. Mary Quillen, William S. Exton, Priscilla Ann Kimble, Isabella Storey, William S. Kelly, Mrs. Lucinda A. Kelly, Mrs. Lucretia M. Price, Caroline Jones, Mrs. Marg't B. Strahorn, Mrs. H. P. Williamson, Harvey P. Williamson, Augustus Hamilton, Th. Franklin Woodside, W. Rankin Huston, Conrad Nieweg, Mrs. Emma Nieweg, Mrs. A. B. Strawbridge, Mrs. Mary S. Johnson, Clara Woodward, John B. Nieweg, Mrs. Maggie D. Eves, Ernest T. Brown, Mrs. Mary F. Kent, Joseph Gallagher, Mrs. Amanda M. Boyd, J. Franklin Montgomery, Mrs. Elizabeth Hindman, John K. Huey.